

# RADIUM

VOL. I. No. 2.

ROCHESTER, N. Y., JUNE, 1908

PRICE, 3 CENTS

## SPIRITUALISM—GLAD TIDINGS OF GREAT JOY TO ALL.

B. F. Austin.

[A lecture delivered in Plymouth Spiritual Church, Rochester, N. Y., at the sixtieth anniversary of modern Spiritualism by the pastor, B. F. Austin.]

With great appropriateness and strict justice Spiritualism—born into the world in 1848 through the instrumentality of angels and the mediumship of innocent children—may be called Glad Tidings of Great Joy to All People. This by no means repudiates the claims of other religions, especially the Christian religion, to be called glad tidings to the world. The pure and simple Gospel of Jesus—proclaiming that God was our common Father, all men are brethren; that the service of man is, in effect, the worship of God—with its ministry of healing and proofs of immortality—was glad tidings to the age and great joy to all who received it.

But the purity of the primitive Gospel of Jesus has been lost amidst the jargon of creeds; the voice of the Master was silenced by death; the proofs of immortality, so strikingly given by Jesus, no longer existed in the churches supposed to represent him; the wonderful gifts of the spirit which made Christianity a life and a demonstration of spirit power and blessing, faded out of the belief and practice of the Churches.

While early Christianity proved the continuity of life, Modern Christianity not only fails to do so but denies the possibility of doing so. Early Christianity healed the sick by the laying on of hands and by mental and spiritual healing. Modern Christianity either ignores or denies metaphysical healing. Early Christianity was a religion of significant dreams, prophecies, trances, spirit communions, healing of the sick, visions and discernments of spirits. Modern Christianity has none of these experiences, and denies and often derides the claim that they exist.

Is it to be wondered at then, that Spiritualists should claim for Spiritualism—which is in a large measure a revival of primitive Christianity—the very designation the angels are said to have given to Jesus' ministry—Glad Tidings of Great Joy to all people.

There is in the teachings and ministry of modern Spiritualism glad tidings of great joy to all people, and first, we shall speak of the joy of discovery. We are all rejoiced when we find things—especially things of great use or value. Now Spiritualism rejoices us first with the joyful discovery of a spirit realm. It is quite true that Spiritualism did not make the first announce-

ment of a spirit realm to men. The doctrine that there was another world, and a future life, had been a dogma of many religions before Spiritualism was born into the world. Jesus had taught the people that in his Father's house were many mansions. Zoroaster taught before Christianity, and Mohammedanism after, that there was a future and unending life for man. Yet aside from the bare fact of immortality, neither Zoroasterism, Christianity or Mohammedanism had any revelation of the future life. These were statements merely of the teachers, made on authority (with the one exception of Jesus who alone demonstrated this doctrine); and they were statements accepted by the people on faith—a faith that often gave way in the crucial hour and left its possessor stranded between hope and despair.

Spiritualism brought not only the fuller knowledge of the future, the clear demonstrations of the future, but brought multitudes into experiences by which they were in actual touch with immortality. It rolled back the clouds of ignorance, the dark mists of doubt and uncertainty, from the spirit realm, and caused it to shine out bright and clear in the vision of humanity. It brought it near to hand. The heaven that was "far, far away" under orthodoxy became the "kingdom of heaven is at hand" under Spiritualism.

It opened man's mental and spiritual nature to the great truth of Coleridge's statement, "Heaven lies all around us in our infancy," but it proved also that heaven lies all around us in manhood and in old age. It showed us the great truth of interpenetrating worlds and convinced us that, for aught we know to-night, while we on the mortal plane are occupying this church and as pastor and people participating in this service, there may be at this very hour another service going on here on the spirit plane of vibration; and perhaps a Myron Adams is at this hour preaching a sermon from this rostrum to his old parishioners, all of them in spirit life!

Spiritualism thus not only asserted the future life—it revealed it. It brought it nigh. It enabled men to bring it into the realm of experience. It mapped out the future more fully than any preceding religion had. It brought us into touch with its inhabitants. It made it real to us to a fuller extent than any preceding religion had ever done.

And all this it did for men here and now. Other religions had promised this knowledge and experience, but only in the future. They left men amid life's burdens and sorrows with only a promise of heaven's future revelations. Spiritualism, in a large measure, fulfilled that promise and gave to men living under life's burdens and carrying life's sorrows, the knowledge and comfort and



inspiration that come from realization of the truth—there is no death. Thus those who were only "prisoners of hope" under other religions—compelled to await the release of death before the revelations of the spirit world could come to them—became under Spiritualism the joyful participators with the angels and their departed friends of the knowledge of the kingdom of heaven. Is it a wonder that Spiritualism was esteemed Glad Tidings of Great Joy?

Spiritualism became Glad Tidings of Great Joy to men in that it opened before the human mind an entirely new realm of knowledge. On matters spiritual and therefore, pertaining to man's higher and immortal life, the discovery by Spiritualism of a spirit realm and the new method of spiritual telegraphy introduced by Spiritualism to the world, were of vaster importance to mankind than any discovery ever made by Columbus, or by the astronomer with telescope sweeping the heavens, or any invention of ancient or modern times, or any revelation from nature's wonderful storehouse of truth.

How the world would be startled and aroused if Lowell and Pickering at Harvard should announce, and if Marconi and Edison should confirm, some real proofs of intelligent communication between the Earth and Mars. A new world in communication with us. What realms of possible knowledge! What a field for exploration! What a broadening of human thought! What an enlargement of our knowledge of the Cosmos! Yet all this and more Spiritualism did in revealing to men the encompassing spheres of the spirit realm and putting men into sensible touch and communication with them.

Spiritualism is Glad Tidings of Great Joy in that it discovered to us our lost Father in heaven. When Spiritualism came into the world, the divine Fatherhood of God was almost lost sight of through the teachings of the old theology, and God was the inexorable Judge and Avenger of sin rather than the Father and the Friend of Man. The God of Orthodoxy was an arbitrary God, a personal God, a God strict to mark iniquity and severe to punish sin—a God from whom men shrank in terror—and in whom the conception of Fatherhood was lost in the thought and dread of the Judge. Spiritualism taught from the first that God was the life and soul of the universe, the Power that makes for righteousness, the Spirit of Growth and progress and development everywhere manifest in nature, the spirit of life and beauty and beneficence manifested so largely in nature's bounty and beauty—in whom we live and have our being and whose loving kindness is manifest to all. So Spiritualism brought out again before men the picture of God's beneficence and love which Jesus had tried to show to humanity, and thus it became Glad Tidings of Great Joy.

But the discovery of the spirit world to man and the discovery of the lost Fatherhood of God, were not the only discoveries our religion gave to men. Spiritualism discovered man to himself; and this we look upon as the greatest of all discoveries. However great the need of man in regard to knowledge of the surrounding realm of spirit, however pressing the need that man should know God as Father and as Friend, the greatest need of the human soul must ever be the knowledge of Self. A true conception of one's own nature

must ever lie at the base of all right living, of all progress, and of all character building. There was greater need of this in that the churches had given man an utterly false conception of human nature. Man was "vile, conceived in sin and born unholy and unclean," "sprung from the man whose guilty fall corrupts his race and taints us all," "in Adam's fall we sinned all." Men were under "the curse" and wrath of God. Men had no strength and power in and of themselves. Men could not think a good thought or do a good deed without the help of heaven. Man could not of himself rise above his condition, could not of himself conquer his environment, could not of himself achieve the noblest and best.

Spiritualism came to the world with the message that all men are by their very birth members of God's family and not estranged from God; that men are born to rule; that men are inheritors not of the anger and curse of God, not of the weakness and sin of Adam, but inheritors of all attributes of the Godhead in themselves, inheritors of divine strength and wisdom and power and blessing, of health and happiness and destined to rule over Nature as well as themselves. Spiritualism came telling men that as they had climbed upward through past ages from the mud and slime of primitive forms of life to their present condition, so they were to move on and up and up and on, to nobler forms of expression, to wider knowledge to richer experience, to brighter hope, to greater achievement—in short, that before them was one ascending pathway of growth and power and blessing and rulership and the expanding powers of the Godhead.

Spiritualism came to tell men they needed no atoning blood, no ritualistic service, no priesthood and no offerings to win God's favor—that God was Father and Friend to all—that heaven was near and the so-called dead were living, and from the heights of the bright Summerland were signalling to us their undying love and constant watchcare. It came to teach every man that he and he only could be the saviour of his own soul.

Spiritualism came as joy to all people, because, from the first, in its philosophy, on its rostrum, in its messages and its inspired addresses, it stood for pure Democracy and human liberty. It has always stood four-square to the world against all forms of tyranny and oppression. It asserted human equality of rights and privileges and has fought against kingly claims and priestly power. It was the same spirit intelligences who gave Spiritualism to the world as a new revelation of truth, who ushered and directed the movement from the spirit side of life resulting in the war of American independence. Spiritualism in its inspired utterances, in its spirit messages, has been intensely democratic—recognizing no superiority in wealth or station, only the aristocracy of intellect and of spirituality. Kings and aristocrats, and rulers, and priests all stand on a level with the common man in the seance room; and this seance room is the only spot on earth where absolute equality is known and recognized.

To-day Spiritualism flings her banner to the breeze and on it I see inscribed "Liberty. Malice Toward None. Charity for All. Special Favors to No One, and Equality of Privilege for all Men. No Monopoly."

Spiritualism brings us the joy of comfort. On one point all orthodox people agree with Spiritualists, that



if Spiritualism be true, it is the most comforting and consoling religion on earth. Many, many times orthodox people say to me and to other Spiritualists: "Your philosophy is a very beautiful one, and if I could only believe that spirit communication was true, it would make me exceedingly happy." Nearly every one in his heart desires to believe the chief doctrine of Spiritualism, viz., that his departed friends are living and near him and interested in his welfare. Why, this thought, this belief, this knowledge, comes to multitudes as the most joyful fact that ever entered into their lives! It is like discovering that some friend dear to you as life itself, whom you once knew, and loved and held in communion sweet, who somehow got lost and separated from you, whom you have mourned as dead, suddenly comes into your life again. You see his face, you grasp his hand, you hear his voice, you drink in his words and greeting and your soul rejoices with a joy inexpressible in words. Spiritualism abolishes death as Jesus did in his day.

I must tell you of a Mrs. Kate Easton of Edmonton, N. W. T., Canada, who for half a life time was a Methodist and thought her religion the best in the world. Her brother was killed in a brawl in British Columbia. She was almost beside herself with grief. She thought he was lost—shut out from God and heaven—among the damned. She went to her clergyman—good man that he was—and asked him: "Where is my brother? In heaven? In hell? In the intermediate state?" What could the minister say? All his theology—no good. All his church history—no good. All his faith and "vicarious atonement" and "witness of the spirit," and "justification" and "sanctification"—no good. Here was a practical problem, in life—his religion could not meet it. Here was a test of the value of any religion in the great crisis of life and of its power to comfort those who mourn.

He tried to comfort her by expressing the hope the brother had gone to heaven. But if Methodist teaching is true, the brother had not gone to heaven at all; and this woman knew it. He "hoped" the brother had not gone to hell—but how could this pious hope comfort that broken-hearted sister? He didn't "know"—he said—if the brother was in the intermediate state or not.

I read her letter in Toronto six years ago—11 pages of post—and could sense the suffering of her heart from every line. It seemed as though as I read these pages the great sorrowing heart of humanity was beating against my own and I could feel the bitter agony of her soul. "Where is my brother? How is my brother? Can I communicate with my brother? Can my brother communicate with me?" Oh, it was the human race that seemed crying out through her soul for relief, and her cry of anguish was humanity's cry of anguish. It was a challenge to the old religions of the world: Is there a balm in Gilead? Is there comfort for the heart-broken? Is there consolation for the bereaved and afflicted?

I wrote her and sent her literature. She formed a little home circle—no medium, no exponent of Spiritualism present—just a little group of troubled hearts waiting for heaven's consolation—that was all. And while sitting by the table her son—9 years old—was seized by some spirit power, his hand wrote out wonderful mes-

sages that had in them internal proof that they came from the brother. \* \* \*

And now she writes: "I am the happiest woman in the whole Northwest. I have thrown off my weeds of mourning. I will never wear them again. Almost daily I get communications from my brother."

And so she was comforted as millions have been comforted by Spiritualism. What Spiritualism did for her it can and will do for millions the world over who have failed to find comfort in the old forms of religion.

#### FERDINAND FOX JENCKEN

Ferdinand Fox Jencken, born September 19, 1873, son of Catherine Fox Jencken and Henry D. Jencken, barrister-at-law, London, England, passed to spirit life April 19th from tuberculosis, and was buried in Kensico Cemetery, N. Y., the funeral taking place in Stephen Merritt's Burial Parlor, New York City, April 21st, 8 P. M., Helen Temple Brigham of New York and Dr. William Hale of Boston officiating.

The mother, Katie Fox Jencken, passed away July 2, 1892. From this time on Titus Merritt, acting as foster father for Ferdinand, looked after his interests, and with the aid of a few friends—the late Theodore Mayer and others—contributed to supply his need. (Since Mr. Mayer's transition the burden of his support fell on Mr. Merritt until the matter became known to Mrs. Margaret Gaule Reidinger, who appealed to the Ladies' Aid of her church and secured liberal aid for his support till his decease. The Ladies' Aid of the First Society also purchased the plot in which he was interred.)

The last letter of Ferdinand, addressed to Mrs. Margaret Gaule Reidinger, contains some pathetic passages:

Dear Mrs. Reidinger and Members of the Ladies' Aid, Angels of Mercy:—Mother is standing by my side and calls me. She tells me: Ferdinand be ready, in a short time I will come for you. God bless you, my dear Mrs. Reidinger. I feel this will be my last letter as another hemorrhage is coming on. \* \* \*

Mother joins me in thanks to the Ladies' Aid—and to all who have aided me, particularly to my good old friend, Titus Merritt, who has been a father to me and often shielded me. I ask the President of the Ladies' Aid and other friends to pardon me. God bless Mrs. Hand. Hark, I hear the angels calling! God bless you—good by—Ferdinand.

This is the last of the famous mediumistic band of the family of John D. Fox. What lessons have been given through that family to humanity by the ministering spirits of Benjamin Franklin, Emanuel Swedenborg, George Fox, Elias Hicks, Thomas Paine, John Murray, Ellery Channing and a host of other spirit intelligences!

#### "REASON" MONTHLY

A 48-page monthly, edited by B. F. Austin, with interesting Supplement each month, and two copies monthly of "Radium"—\$1.00 per year for all.

"Reason" ought to be in every family of Spiritualists in the English-speaking world. It merits universal patronage."—C. H. Horine.





A Magazine of Human Progress Through Social Reform,  
Psychic Research and Character Building

Edited by B. F. Austin

Published Monthly

Price, 3 Cents; Annual Subscription, for United States and Possessions, 25 Cents; for other countries, 50 Cents

Application made for admission as Second Class Mail Matter at Post Office,  
Rochester, New York

Austin Publishing Company, 10 Arlington Street, Rochester, N. Y., U. S. A.

### EDITORIAL NOTES.

#### Christianity Faces a Crisis!

Professor Geo. B. Foster, of the University of Chicago, whose work on the "Finality of the Christian Religion" created a sensation a few years ago in an article on the "Religious Basis of Ethics" in the current "American Journal of Theology," declares that Christianity is facing a crisis which may destroy it. Christendom, he declares, is witnessing the death of traditional Christianity; and he goes on to say that the deepest doubters have been forced by their consciences to question Christian ideals. There are no signs, he declares, of a return to faith, but many signs of a "new faith." Christianity is now passing through the most grievous crisis in its history. The great activity of the churches to-day, he says, is the last flush of fever of the dying rather the blush of real health.

He declares that "things are no longer subject to the caprice of the gods, but to fixed rules. Both material and spiritual processes follow inviolable laws."

#### "Spiritualism is Satanism."

At least so says Father Bernard Vaughan, "the modern Savonarola," who declares that between Spiritualism and Satanism there is no dividing line. Spirits can be easily called up, but not easily got rid of. They often come to stay and ruin their victims. He knows many men mesmerized by Spiritualism; but in no case of any man improved by it. The typical Spiritualist is like the devil himself—self-opinionated, self-willed, self-glorified. Spirits preach doctrines that are contradictory, and lie unblushingly. The Spiritualist is caught like a mouse in a trap and ends in the asylum or by suicide.

What a pity! Assuming it all to be true, however, what does Father Vaughan think of the divine government under which—according to him—the evil spirits come back in hosts and ruin men, and the good spirits cannot come back? What does he think of a God who permits ten thousand debasing and demoralizing spirits to come and deceive and entrap and destroy men, but does not permit the mother to come and whisper her love and guidance and give her inspiration and help to her boy, or the boy to commune with his departed mother? Rather one-sided moral government isn't it and rather a severe charge against the goodness and wisdom of God?

Even if all Dr. Vaughan claims is true—and much of it is far from truth—is there not another side to the shield? Dr. Vaughan needs liver medicine.

#### Preachers at Loggerheads.

The "Victoria Times" has of late contained many reports of sermons by the Rev. Dr. Campbell (Presbyterian), on the future life and many criticisms of the same by other clergymen and laymen, nearly every one of whom has his own particular view of what happens at death, and after death, and what the condition of the soul is "between death and judgment" and what becomes of the souls of men finally. All of which goes to show that theology is very human and fallible science (?)—spun out of the brains of theologians as the web of the spider is spun out of its own bowels—and lacking all the elements of certainty which are found in studies based on observation, experiment and clear induction from facts. Not many years ago a great conference of clergymen in Toronto tried to settle what happened to the soul after death, what the conditions of spirit life, if there is any "intermediate" state, where purgatory—if there is one—is located and the latitude and longitude of hell, if there is a hell. And the results were "confusion worse confounded." Not only did they disagree, but they warmly disagreed on this hot subject—one gentleman asserting there was a hell and it was located at the centre of our earth.

Dear Brothers, make a bonfire, a great and glorious bonfire of your old theological books. Cease spinning theories. Get down to Nature and Facts—or rather I should have said, Up to Nature and Facts. Enter the field of Psychic Research along with the scientists of all lands to-day and learn some of the wondrous powers of the soul. Get your ear to the great 'phone (Spiritualism) through which intelligences of the spirit realms will give you first hand testimony as to whether men live after death or not, where they are, what they are doing and how you may know what the future life is like. Cease your childish guessing!

Mrs. E. V. Fenner, of 1817 N. 11th St., Philadelphia, won the \$10.00 Prize we offered in April, for the largest list of new subscribers to RADIUM, sending in a total list of 84.

Miss Alma Draeger, of Minneapolis, sent in 62 subscribers to RADIUM.

Many other loyal friends of Spiritualism sent in substantial lists, and all have our cordial thanks for their good work.

Break down of machinery has delayed this issue of RADIUM. We trust subscribers will hereafter receive it about the middle of each month.

Call attention of your friends to the wonderful amount of good literature we are now offering for \$1.00 per year: "Reason," 48 pp., monthly; "Reason" Supplement, each month, 16 pages; 2 copies monthly of RADIUM,—all for \$1.00.



Rare Books  
Folio  
BF  
1001  
.R33  
V.1, no.2  
June  
1908

RB-35711

## RADIUM

5

### CAUSE AND CURE OF POVERTY.

A. S. Cook.

The brainy, enthusiastic individual who grasps an idea that he thinks is a solution of any unsolved problem is apt to jump to the conclusion that if the whole world could have that idea set clearly before them they would understand it, see its reasonableness, accept it and thus the world of mankind would be revolutionized.

A greater mistake was never made. It is not so easy a task. Think for a moment. A billion and a half of people and no two minds exactly alike, everyone seeing things from his own standpoint. Often we agree in words, but when we come to put our ideas into practice we differ; our ideal standards are more or less apart. For instance, to do to others as you would that they should do to you, to some people does not mean much; to others it means a great deal. Each person puts his own construction on it, so that we can only approximate a uniformity of action in carrying out our ideals, after people have been educated up to an ideal life. In all the world there is not another nation with such a heterogeneous mass of people as in the United States of America.

It will take a long time to educate all our people up to the standard laid down by Henry George in his "Progress and Poverty"; and at best it is an untried problem. It seems to me there is a lot of work to be done at our own doors, heaps of rubbish that we are stumbling over to be removed. Though there is much that can and will be done by legislation to relieve us, still the greater part of poverty as it exists to-day can be prevented, if we will unitedly make the attempt to help ourselves.

Our love of self-gratification that is injurious to health both in food and raiment is a large item to be reckoned with. Our love of display is a costly and injurious element in our lives. The practical use of what the laborer gets for his labor will do away with most of the suffering that is laid to the charge of poverty.

We condemn the rich for their extravagance in every way and then strain every nerve to imitate them; consistency is a jewel. A strenuous life as a whole is anything but a happy one. The simple life is conducive to the highest and purest happiness. Statistics tell us that there is one billion and eighty million dollars spent yearly in liquor traffic in the United States. Allow eighty million dollars for medicinal purposes, and save the billion; how far would that go toward the relief of the unavoidable poverty?

It is a fact too plain that most of our real poverty is self-inflicted. Liquor fills our criminal courts and jails to overflowing at an enormous expense to county and state. Our insane asylums are full of its work, for directly or indirectly you can trace both crime and insanity to a supersensitive and weakened, unbalanced condition of the nerves. Tobacco in all its hideous forms is also a nerve destroyer. When will we sons and daughters of God learn to purge ourselves of these soul-wrecking habits and become masters of ourselves?

This is an age of extremes in display. Almost every store is like a vanity fair; divest them of all but the

really needed comforts of life and they would have lots of room to spare, and the people would go home with more money in their pockets. As a nation we are spend-thrifts, compared with most nations. Millions of money is spent every year by the poor for toys, Yankee notions and other fanciful wants, that should be put in the bank for cases of emergency or to educate the children. Perhaps you will say these things all help to make work: Yes, but people forget that the more complicated living becomes the more work you have to do to live. This is why with all our labor-saving machinery we still have to work 9 or 10 hours per day. I say, cease producing unneeded things and give us less hours of labor and more for study and recreation. If we would live right we should become more spiritual, wiser and happier. Better environments will do much toward producing equality of opportunity, and thus go far toward the cure of poverty.

The cause of poverty is so far-reaching that one scarcely knows where to begin or where to end in writing about it. In a general sense it may be said that environments account for everything; and we look to the evolution of races as the only remedy. As surely as the sun shines, the problem will sometime be worked out through evolution; and perhaps in the near future. Even now we can see an exemplification of economic methods of production and distribution by trusts and all monopolies, that the wisdom of man with his heart of love will in a short time be able to use for the benefit of all, and thus bring good out of the seeming evil of trusts and monopolies. Yes, I believe in humanity. I believe that good must eventually come out of so-called evil. The tendency of the times is upward. If you wish to climb to the top of a mountain range, you must sometimes go down hills and across valleys to get to the summit. It is the only way up. Like the trusts and corporations, the laborers must learn more perfectly the lesson of unity of action, directed by conservative wisdom; then they can have it all their own way and all will be happy.

All the forces of nature are working together to one great end, and that is harmony—another word to express happiness. But it is well to remember that happiness is only comparative and varies with environments, together with our varied physical and mental organizations which are handed down to us through the law of hereditary transmission.

The article on "Prenatal Culture," in the last issue of "Radium," is to the point, showing that we are circumscribed by the law of heredity. Here we face the problem of being born with a nature capable of correct thought and harmony of emotion through inherited tendencies, by prenatal environments. Taking all these thoughts into consideration, is it not a fact that we are wholly the creatures of circumstances from the cradle to the grave? Previous environments give us our start in life; present environments acting and reacting upon us determine every act of life; future environments will determine our future life. Thus through evolution we are being carried along to a higher and holier destiny.



## THE FUTURE LIFE.

H. V. Sweringen, M. D.

Would it not be well for the Church to define its position in regard to a future life somewhat more positively than it has yet done, considering the recent researches of scientific investigators in this field of inquiry? For some unaccountable reason the Church has preferred to indulge and preach the "hope" of a life after death rather than to assent the same as an absolute theological and scientific truth demonstrated by certain genuine phenomena of the present day supported by ancient phenomena of a like character as recorded in the Bible.

I ask this question because of the fact that the young men of the Church are being led astray along the lines of materialism, agnosticism, and rationalism. A prominent wealthy man of this city who was reared in the Presbyterian Church, and who had a brother who was a prominent preacher in it, recently purchased, it is said, a number of extra copies of Haeckel's "Riddle of the Universe" for free distribution among his friends and acquaintances. Haeckel, as is well known, is a rank materialist and teaches, accordingly, that death is absolutely the end of human life.

The fact cannot be denied that the young men of all our churches are reading literature calculated to crush even the "hope" of a life beyond death. Such writings as those of Haeckel, Ingersoll, Huxley, Spencer, Tyndall, Hume, Kant, Strauss and others being eagerly devoured by them.

Nor can it be successfully denied that the Church has not only done very little toward stemming the rising tide of materialism and agnosticism, but has indirectly aided its flood by assuming a neutral position between materialism and Spiritualism with an implied leaning toward the former, as manifested by its open antagonism of the latter. It is quite the thing among young men today to quote the utterance of Karl Vogt that "The brain secretes thought as the liver secretes bile" thus resolving thought into a physiological function at one fell swoop.

If our young men would but extend their scientific studies a little farther, they would learn that the newer sciences of psychology, psychophysiology, psychophysics, psychical research which are coming rapidly to the front are emphatically repudiating and resenting the doctrine of materialism, which is discovered to be more decidedly a philosophical dogma than is Spiritualism or idealism.

Professor Huxley wrote: "The fundamental doctrines of materialism, like those of Spiritualism and most other 'isms,' lie outside the limits of philosophical inquiry; and David Hume's great service to humanity is his irrefragable demonstration of what these limits are." But since the death of Huxley a great advance has been made in the study of Spiritualism, idealism, psychology and occult subjects; and some of the most noted scientists of the day have become convinced of the continued existence of the mind or spirit after the change called death, in a number of instances of their personal investigation and experience.

It is passing strange, however, that the Church should wholly ignore the subject of Spiritualism, giving no heed

whatever to its present phenomena which are but reproductions in kind and character of those ancient phenomena recorded in the Bible it claims to believe, and apparently unconcernedly stand by and observe its young people absorbing the literature of materialism and agnosticism.

In the "North American Review," for June, 1907, Rev. Dr. Mackay, pastor of St. Nicholas, Fifth Avenue and 48th Street, Manhattan, gives expression to his views of a continued existence in the light of recent science. He quotes F. W. H. Myers' assertion that "within a century, the scientific proof of personal immortality would be so strong that no reasonable man would question it." But it seems that this reverend gentleman, Rev. Dr. Mackay, is in no sympathy with this scientific prophecy, preferring to remain as the Church has too long remained, neutral, unconcerned and uninterested in establishing as a scientific as well as a theological truth the continuity of life after death, thus allowing its younger membership to indulge a waning "hope" of immortality or to join the ranks of materialists if it so desire.

The book to which the Rev. Dr. Mackay refers is entitled "Human Personality and Its Survival of Bodily Death," and not "The Immortality of the Soul" as he quotes it. We find, however, in his comments upon the subject of which it treats the key to the Church's lack of interest in it, and the reason why it is so indifferent about the younger generations of its membership absorbing the doctrines of materialism and agnosticism. He says:

The hope of immortality will never be more than a hope, and faith in it must rest rather in the region of the affections than in that of the intellect. \* \* \* If the certainty of the future life were revealed so clearly and definitely that doubt would be impossible, that knowledge would not only cheapen, but degrade the nobler side of life.

It is unnecessary to say that as long as this idea is promulgated by the Christian Church, so long will its membership be composed of the materialistic, agnostic, careless, indifferent and rationalistic class of people, if indeed it retains any considerable membership at all much longer. It is presumed that ministers of the Gospel preach a future life; and yet, according to this reverend gentleman, if what they have been preaching for two thousand years should become demonstrated as a scientific and theological truth it would "cheapen and degrade the nobler side of life." If this is a sample of orthodox logic on this subject, there is not much wonder that materialism is making such inroads in the Church.

Bishop Foster, of the M. E. Church, in his book "Beyond the Grave," gave utterance to an agnosticism which would do honor to Ingersoll himself and which is in accord with the general attitude of the Church upon the subject. He writes:

However it may awaken surprise, truth demands that we make the confession that we do not know that death does not end all.

And right here it may not be amiss to quote from a sermon delivered in the North Congregational Church, Chicago, by the Rev. Dr. Libby, as reported by the "Tribune" of that city, as follows:



One reason why so many men are going past the churches to-day is that too many men has come a 'disbelief in a future life. Too many men are saying to themselves, either carelessly or sadly, that this life is about all they are going to get.

And the question naturally arises whether the Church is not responsible for this disbelief in a future life if it be true, as Rev. Dr. Mackay preaches, that "knowledge of a future life would not only cheapen, but degrade the nobler side of life." So far as I am personally concerned, I would rather be in possession of the absolute knowledge of a future life scientifically demonstrated, than indulge the mere "hope" of the same, gladly incurring the risk of that knowledge "cheapening and degrading the nobler side of my life."

### REAL GHOST STORIES

[The following story is found in the Proceedings of the Society for Psychical Research. It is told by General Barter, C. B., of Careystown, Whitegate, County Cork. At the time he witnessed the spectral cavalcade he was living in the hills in India, and when, one evening, he was returning home, he caught sight of a rider and attendants coming toward him. The rest of the story we give in his own words.—Editor.]

"At this time the two dogs came, and, crouching at my side, gave low, frightened whimpers. The moon was at the full—a tropical moon—so bright that you could see to read a newspaper by its light, and I saw the party before me advance as plainly as if it were noonday. They were above me some eight or ten feet on the bridle road, the earth thrown down from which sloped to within a pace or two of my feet. On the party came, until almost in front of me, and now I had better describe them. The rider was in full dinner dress, with white waistcoat, and wearing a tall chimney-pot hat, and he sat a powerful hill pony (dark brown, with mane and tail) in a listless sort of way, the reins hanging loosely from both hands. A syce led the pony on each side, but their faces I could not see, the one next to me having his back to me and the one farthest off being hidden by the pony's head. Each held the bridle close by the bit, the man next to me with his right and the other with his left hand, and the other hands were on the thighs of the rider, as if to steady him in his seat. As they approached, I, knowing they could not get to any place other than my own, called out in Hindustani, 'Quon hai?' (who is it?) There was no answer, and on they came until right in front of me, when I said in English, 'Hollo, what the d—l do you want here?' Instantly the group came to a halt, the rider gathering the bridle reins up in both hands, turned his face, which had hitherto been looking away from me, towards me, and looked down upon me. The group was still as in a tableau, with the bright moon shining upon it, and I at once recognized the rider as Lieutenant B., whom I had formerly known. The face, however, was different from what it used to be; in the place of being clean shaven, as when I used to know it, it was now surrounded by a fringe (what used to be known as a New-

gate fringe), and it was the face of a dead man, the ghastly waxen pallor of it brought out more distinctly in the moonlight by the dark fringe of hair by which it was encircled; the body, too, was much stouter than when I had known it in life.

"I marked this in a moment, and then resolved to lay hold of the thing, whatever it might be. I dashed up the bank, and the earth which had been thrown on the side giving under my feet, I fell forward up the bank on my hands. Recovering myself instantly, I gained the road, and stood in the exact spot where the group had been, but which was now vacant: there was not a trace of anything. It was impossible for them to go on, the road stopped at a precipice about twenty yards further on, and it was impossible to turn and go back in a second. All this flashed through my mind, and I then ran along the road for about 100 yards, along which they had come, until I had to stop for want of breath, but there was no trace of anything, and not a sound to be heard. I then returned home, where I found my dogs, who on all other occasions my most faithful companions, had not come with me along the road.

"Next morning I went up to D. who belonged to the same regiment as B., and gradually induced him to talk of him. I said, 'How very stout he had become lately, and what possessed him to allow his beard to grow into that horrid fringe?' D. replied, 'Yes, he became very bloated before his death. You know he led a very fast life, and while on the sick list he allowed the fringe to grow in spite of all that we could say to him, and I believe he was buried with it.' I asked him where he got the pony I had seen, describing it minutely. 'Why,' said D., 'how do you know anything about all this? You hadn't seen B. for two or three years, and the pony you never saw. He bought him at Peshawur, and killed him one day riding in his reckless fashion down the hill to Trete."

"I then told him what I had seen the night before.

"Once, when the galloping sound was very distinct, I rushed to the door of my house. There I found my Hindoo bearer, standing with a tattie in his hand. I asked him what he was there for. He said that there came a sound of riding down the hill, and 'passed him like a typhoon,' and went round the corner of the house, and he was determined to waylay it, whatever it was." (Vol. V. p. 471.)

That such a story as this can be gravely told by a British General in the present day helps us to understand how our ancestors came to believe in the wonderful story of Herne the Hunter.

### PSYCHOMETRIC READINGS.

A friend of RADIUM, a very fine psychometrist, has offered to donate 50 Psychometric Readings to increasing its circulation.

We have decided to offer a free reading of some article or letter to the first 50 persons sending in TWO NEW SUBSCRIBERS at 25c per year, or 5 trial subscribers (4 months) at 10c each.

Send to us your article, and name, with 50c, and get a free Psychometric Reading. This lady is considered one of the best Psychometrists in America.—Austin Publ. Co., Rochester, N. Y.



## THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

### Hereward Carrington's Reports.

The first number of "Radium" contained summaries of Mr. Carrington's investigations at Lily Dale of six prominent mediums.

We give in this number a brief digest of his report in the case of Pierre L. O. A. Keeler, of Washington, D. C.—one of the best known mediums in America.

Mr. Carrington first calls attention to Mr. Keeler's long experience and great reputation as a slate-writing medium, and quotes many reports sent in to psychical research society detailing wonderfully evidential seances with Keeler by different sitters under conditions which seemed to render fraud impossible.

Mr. Carrington had three seances with Mr. Keeler—two for slate-writing and one for physical manifestations, in a circle with fifteen sitters. He describes each of them with much detail and elaboration, and reaches the conclusion that in the first and last of the series of seances fraud may have been the explanation of all the phenomena witnessed, and that this is by far the most natural and rational conclusion; while in the second seance (slate-writing) he positively witnessed the substitution of pellets and brought away documentary proof of the same from the seance room—and also saw the substitution of the slates. His conclusion is, therefore, that Keeler is an adroit, experienced trickster.

The first sitting with Keeler was August 5, 1907. In this, Mr. Carrington determined to let Mr. Keeler run the seance to suit himself, playing the part of a green, unobservant spectator. His assumed name was Charles Henderson, and his questions were addressed to Robert Henderson, Jane Henderson, Victoria Henderson, supposed to be father, mother and sister. From what occurred on Mr. Keeler's part Mr. Carrington felt morally certain Mr. Keeler substituted the pellets, read them, wrote the answers on slates on his lap, substituted the slates, and thus gave forged answers to the questions from the fictitious characters addressed.

Mr. Carrington in his second seance with Keeler determined to use all his powers of observation with a view of determining whether or no Keeler possessed and used mediumistic powers or simple trickery. He addressed four letters this time to the same fictitious characters as before and to "Jimmie Robinson" (another fiction), and received as before answers purporting to come from them and in accord with the conditions supposed in the questions—plainly proving that if anything came from the spirit world it was certainly a forgery, but that it was unnecessary to suppose any other agent than Mr. Keeler himself, Mr. Carrington was fully impressed. He numbered his questions which were written before he went 1, 2, 3, 4, and used paper that crackled in folding. "I distinctly saw him exchange two pellets." "A few seconds later I heard the crackle of the paper as they were being opened." He heard again the crackle of the paper as they were being folded, and says he heard Keeler writing the answers on substitute slates on his lap at a time when they were supposed to be waiting for the com-

ing of the spirits. He declares that in this seance Keeler, after substituting the four pellets, tore up one pellet openly, and that parts of a genuine and a part of a "dummy" pellet were on the table at the close of the seance and are now in Mr. Carrington's possession.

The actions of Mr. Keeler throughout, the character of the answers, the fact that they purported to come from people who did not exist, all combined to assure Mr. Carrington that Keeler was imposing brazen fraud upon him in place of mediumship.

In the last seance Mr. Carrington saw nothing that could not be easily accounted for by well known conjuring arts.

### OUR BOOK TABLE

**Paths to Power**, by Floyd B. Wilson; R. F. Fenno & Co., New York; 229 pp.

Discourses clearly and instructively on one's atmosphere, growth, psychic law, unfoldment, power and how to attain it, harmony, the assertion of the I, the tree of knowledge, conditions, growth, wasted energy, genius, how Shakespeare told his secret, etc.

**The Book of the New Century**, by Edgar Wallace Conable; The Pathfinder Publ. Co.; Roswell, Colo.

Deals with thought transmission, thought concentration, scientific breathing, the science of fasting, sun baths, man's duty to himself, the soul's necessities, whence comes the power to heal, reincarnation, the real elixir of eternal life.

**Immortality and Our Employments Hereafter**, by Dr. J. M. Peebles; 320 pp.; 10th edition; cloth, \$1.25; paper, 75c. (Half tone of author). The Austin Publ. Co., Rochester, N. Y.

One of the greatest books of the age, replete with facts and arguments bearing on life's continuity and the nature of the after life.

**Advance Thought**, by Charles E. Glass; George Robertson & Co., Melbourne, Australia; 250 pp.; Cl.

Subjects discussed are inspiration, the teachings of Jesus, the practises of Jesus, spiritual laws, mediumship, the teachings of nature, nature of true religion, gifts of healing, with essays on incentive, scientific religion, philosophy and intuition.

**The Nervous System of Jesus**, by Salvarona; Henry G. Walters, publisher, Langhorne, Pa.; 100 pp.; paper, 50c.

Discusses nature of the nervous forces of Jesus, Emerson and Mrs. Eddy; analysis of the nerves of Jesus; Jesus on the weakness of love, the sensations of a religious medium. The introduction is addressed to clergymen.

A wonderfully interesting and instructive book on a subject of deep interest to all students of philosophy and religion.

**The Guiding Star.**

Minutes of the Star Circle, 77 seances, W. W. Aber, Medium, at Spring Hill, Kansas, June 26, 1902, to February 26, 1903, third volume in the series, being preceded by "Rending the Vail" and "Beyond the Vail"; 427 pp.; 34 illustrations. Published to sell at \$2.50. Special price for a time to "Reason" and "Radium" readers, \$1.68.

A book that cannot be estimated or described in a few words. Either these attested records are the greatest imposition ever attempted on the public in America or they are truthful records of the most wonderful spiritual phenomena known in all history. Each reader must decide for himself.

Any of the above books may be ordered from this office.